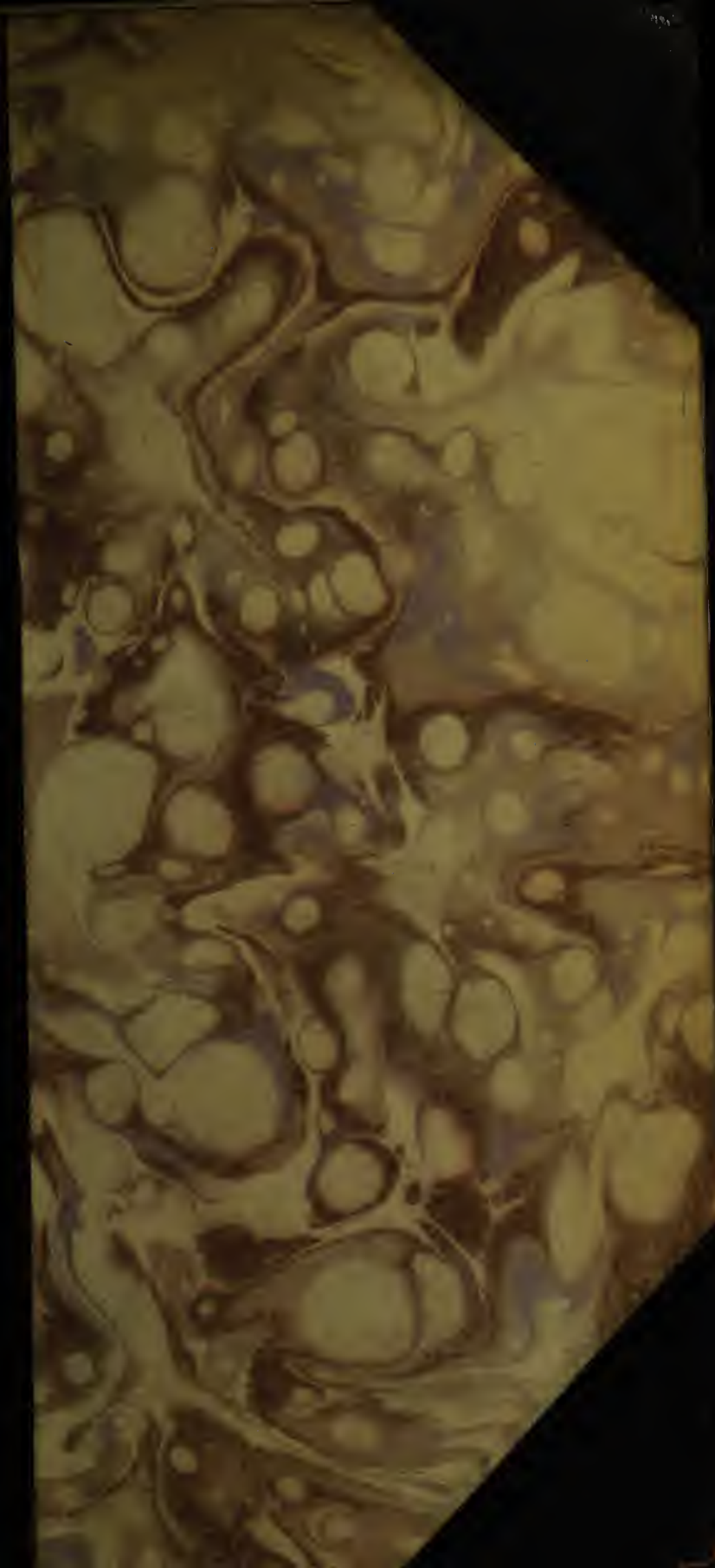
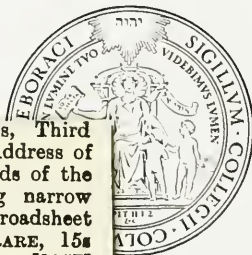




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1084 **Congress** of Advanced Minds, Third Day, Friday, May 15th [1857]: Address of Robert Owen to the Advanced Minds of the Statesmen of the World, a long narrow broadsheet, with accompanying broadsheet of Resolutions, 2 sheets, VERY RARE, 15s [1857]

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One of the rare broadside addresses to the Congress of Advanced Minds.

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075 **Address** of R. Owen to the Advanced Minds of those who desire to Change Governments to become Republics of the Individual Principle of Society, printed on two demy folio sheets, 4 columns, 12s 6d [1857]

One of the rare broadside addresses to the Congress of Advanced Minds.

1079 **Announcement** to the Population of the World, or that which is to arise gradually by the Natural Progress of the Development of the Rational Faculties of Mankind before the Termination of the Present Century, a long folio broadsheet Address, ending with the words "My Mission is ended," RARE, 15s [1858]

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1857

Edwin R. Seymour

ROBERT OWEN'S CONGRESS OF ADVANCED  
MINDS.

*Third day. Friday, May 15th. St. Martin's Hall.  
11, a.m.*

ADDRESS OF ROBERT OWEN TO THE AD-  
VANCED MINDS OF THE STATESMEN OF  
THE WORLD, &c.

GENTLEMEN,

I have requested your presence here to-day, to hear from me an explanation of my experience in solving the problem "How the human race can be most easily the best governed, to secure the permanent happiness of our race."

The result of this experience is, that the population of the world, in its present divisions, or as a whole, can never be made good, wise, or happy, on the base on which, to this day, the human-made part of men's character has been formed, and all society, past and present, has been constructed—*that* foundation being an ignorant falsehood, directly opposed to all facts, past and present.

The ignorance and the falsehood have been made to pervade the character of man, and every variety of society which he has yet tried in order to become good, or to create happiness in practice; and were this base to be maintained, such must be the result to the end of time.

See the confusion of intellect and of practice at this day in all the nations of the world, not excepting those deemed the most advanced. In all these nations, a false spirit, principle, and practice, has been made to reign triumphant. And to attempt to solve the problem upon a false base would be vain, useless, and, now, a sad waste of most valuable time.

All who have any pretensions to rationality will at once abandon this satanic foundation;—for it is the father of all lies and of all evil.

It is therefore full time that a new dispensation should arise and a new life commence.

But while it is impossible to solve this problem on a false base, it will be most easy to solve it upon the true base for forming character and constructing and governing society. With the knowledge that the immortal and mortal character of man is formed *for* him, and that the means exist, ready for use, to well form the character of everyone, by making the practical surroundings such as are calculated to form that character, and which, through the aid of the advanced sciences, will be now easy of execution, the problem

how to attain universal happiness for our race will be solved; and the incalculably beneficial results will be witnessed as soon as this principle and practice shall be extended to all nations and peoples.

The adoption of immediate measures for this extension should now be the all-absorbing object of all governments and peoples. For it is impracticable to devise surroundings to form a good and superior character for all, physically, intellectually, morally, spiritually, and practically, without those surroundings include the means of creating and distributing wealth in the best manner for all, and of uniting the human race as one family, superior in mind and manner, and pervaded with the pure spirit of universal charity, love, and kindness; the interest and happiness of one, bring the interest and happiness of all. For isolated individual selfish happiness is and ever will be unattainable.

This new dispensation, built on the foundation of the universal fact, "that the divine and mortal character of man is, and ever must be, formed for him," opens a new path to the statesmen of the world, by which, with the certainty of a law of nature, when rightly pursued, the race may be permanently made intelligent in mind, rational in conduct, and through life may be compelled, by the irresistible combined influences of mental and material surroundings, to be good, wise, and happy.

You have therefore a new and delightful lesson to learn, and a new practice to adopt, which will secure to you and your children's children, to the latest posterity, an unceasing enjoyment, of which now you can have no adequate conception.

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## RESOLUTIONS.

### RESOLVED :—

1st.—That at length the cause of evil and of good to man has been discovered, and that the evil may be now overcome and superseded by good.

2nd.—That the cause of evil is the undeveloped imagination of all past ages to the present, that man, contrary to every known fact, forms his own qualities, powers, and propensities, physical, intellectual, moral, spiritual, and practical; and that this error is the cause of all falsehood and deception.

3rd.—That the cause of all good to man is the knowledge that God creates in the germ all the qualities, powers, propensities, and faculties of humanity, and that matured society cultivates these qualities, powers, propensities, and faculties, from the germ in each individual for evil or for good.

4th.—That when the germ is placed before and after its birth within inferior, injurious, or evil surroundings, so must the individual become, with very few exceptions; and that when placed within superior and good surroundings, the individual will become good and superior.

5th.—That in consequence of the training and education of all past generations on the cause which has necessitated falsehood and evil, the surroundings in which the human race has been and is now placed are inferior and most fatal to the happiness of all.

6th.—That the British government now possess the most ample means to gradually supersede these inferior and injurious surroundings by good and superior, in which to place all the subjects of the empire at home and abroad, including our Indian possessions.

7th.—That in consequence of these discoveries it now becomes the first and highest duty of the government to investigate these subjects to their foundation and through all their ramifications, that it may learn

to know how to begin the great work of superseding the present evil surroundings in which all are placed, by good and superior.

8th.—That as such immense permanent interests, affecting all classes, are involved in these matters, that this meeting address Her Majesty, memorialize the lords of the treasury, and petition both houses of parliament to take these subjects into immediate consideration.

That the following be the address to Her Majesty.

ADDRESS OF A PUBLIC MEETING, HELD  
ON THE 14TH OF MAY, 1858, IN ST.  
MARTIN'S HALL, LONG ACRE, LONDON;  
ROBERT OWEN, ESQ., IN THE CHAIR;  
TO HER MAJESTY, VICTORIA, QUEEN  
OF THE BRITISH EMPIRE.

WE, Your Majesty's faithful subjects, have now ascertained that the discovery has been made of the Cause of the Origin of Falsehood and Evil among the human race, and also the natural means by which that Cause can be removed, and Falsehood and Evil made to terminate for ever.

That the Cause of the Origin of Truth and Good has been discovered, and at the same time the natural means by which Truth and Good may be made universally to supersede Falsehood and Evil.

That the means to effect this change throughout the British dominions, in peace and order, and with wise foresight, are at the command of Your Majesty's government.

We therefore pray Your Majesty to use your powerful influence with the chief officers of the government to begin to apply the means with the ~~least delay to practice that Your Majesty's subjects~~ may be relieved from the many severe sufferings which they now most unnecessarily experience.

And, wishing Your Majesty a long, prosperous, and happy reign, we will for ever pray, &c.

ROBERT OWEN'S CONGRESS OF ADVANCED  
MINDS.

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*Fifth day. Sunday, May 17th. John Street. 11, a.m.*

ADDRESS OF ROBERT OWEN TO THE  
PRODUCERS OF WEALTH—EMPLOYERS  
AND EMPLOYED.

FRIENDS AND FELLOW WORKMEN,—

You are the *substantial substance*,—the *bone* of all society.

Without your active exertions society must die, or only a few exist upon the scanty uncultivated productions of the earth.

At this period, society, through want of knowledge, has placed employers and employed in a grossly false position, a position most injurious to each other, and yet more injurious to the entire of society.

To place you in your true position is now one of the first duties of the statesmen and legislators of all nations, and until this shall be done, there cannot be peace on earth, common sense, or security for the safety of any government, or for the happiness of any class.

But what is wealth, and wherein does it consist? The things which constitute wealth are—

1st.—The *necessaries* of life.

2nd.—The *comforts* of life, and

3rd.—The *beneficial luxuries* to give health and varied pleasureable sensations to all of the human race; for without the happiness of all none can be truly happy.

In what do the *necessaries* of life consist?

In food, clothes, and shelter, of *ordinary qualities*.

In what do the *comforts* of life consist?

In *good* food, clothes, and shelter, with good instruction.

In what do the *beneficial luxuries* of life consist?

In having at our pleasure the best food, clothes, and shelter, and the requisite surroundings to form

to know how to begin the great work of super-  
the best character from birth for all, so as to remove all bad and inferior surroundings from us, and to prevent any such coming to us. And every bad or inferior person is an evil surrounding.

Is it practicable for society, with the means now at its disposal, to attain these three kinds of wealth for the human race, in peace, and with permanent benefit to all?

Yes,—by foresight and commonsense, rightly applied, these three kinds of wealth may be gradually attained, most beneficially for all of our race. But they cannot be attained under the present false principle on which society ever has been based, and with the malformation of society consequent on its erroneous foundation.

The Producers of Wealth, to effect this change in a short time, in peace, and most advantageously for all, must unite, employers and employed, to abandon the false foundation and malformation of society, and must agree among themselves to make arrangements, first to secure for all the *necessaries* of life without contest or competition.

This may now easily be accomplished if the producers of wealth can agree to abandon the *false principle* on which society has been based—a principle, or rather notion of the imagination, opposed to all facts; and if they will openly, fairly, and fully declare their fixed determination to adopt and act consistently on the true system, on which alone all society, for the interest and happiness of all, should be based. And this is the only real difficulty which you, the producers of wealth, have to overcome, to constitute a true, ever-prosperous, and happy state of existence upon earth; for whatever you, the producers of wealth, shall determine to adopt, on principles in accordance with nature, (the only right principles to govern the actions of men,) all society must adopt; for society exists only by your exertions,

When you have on this principle made your arrangements to secure the *necessaries* of life for all without contest or competition, now so easily to be effected, the arrangements to secure for all the comforts of life will be more easily attainable for all; and then, by this arrangement, good instruction, which includes good training and education for all, shall be given to all. And without that instruction from birth which can insure a good, useful, and valuable character for all, there can be no claim to common sense in the whole business of life; for it is now practicable to form arrangements of surroundings, by which, through means unperceived by the individual, to give with the certainty of a law of nature a good physical, intellectual, moral, spiritual, and practical character to everyone born with a natural healthy constitution or organisation.

And if these new combinations of surroundings shall not now be made by the union of the employers and employed in producing wealth, it will be evident that they have not attained sufficient common sense to understand their own interest, or how to pursue the plain path to permanent prosperity and happiness.

With the aid now to be obtained by society from the practical sciences, to make new surroundings to have a perpetual supply of superior wealth for all with the certainty of the seasons, will be an easy and pleasant task for a rationally trained and educated population. And this will be obtained with so much system and foresight, that no one will have any occasion to waste time or talent, or to be in any way anxious to consider how they shall be fed, clothed, sheltered, trained, educated, employed, placed, and governed, in the best manner for each and all of our race in perpetuity.

By the new combinations of superior surroundings, based and constructed on the laws of nature, all these

to know how to begin the essentials of a future happy existence upon earth will be provided for all, as all requisites are provided for the flowers of the field and for the other innumerable kinds of life, by nature from the earth.

And this might have been done long ago for the human race in perpetuity, if its rational faculties had been sooner developed, and especially the faculty of common sense.

For if this faculty had been developed at an earlier period, it would have occurred to all to enquire, if man in the infant state of his existence and progress in knowledge, when so little aided by the powers of the sciences and arts, could maintain himself and his family, and most wasteful ignorant governments,—what could he not do by the aid of these sciences, when rightly applied by society for the benefit of all?

In this country at this day, were common sense used in the right application of scientific power, the natural powers of each man would be increased more than one hundred fold, and the increase to this scientific power is illimitable. In my lifetime it has increased in these islands from one to one compared with the working population at the commencement of this century, to much more than one hundred to one. Or as though each workman had more than one hundred hardy, willing, well-taught slaves to work for him.

And if the faculty of common sense had been fully developed in our population, instead of this enormous new power being wasted in most irrational wars, and mis-applied in individual injurious indulgences, each workman would now be living in a palace, with more healthy and superior surroundings than any monarch now possesses, or than any prince, king, or emperor can possess under the existing false or insane system.

Open your eyes—examine, and reflect upon the facts around you; and then ask—where is the common sense of the British population?

When you can use common sense, happiness will be easily attained in perpetuity for all.

ROBERT OWEN'S CONGRESS OF ADVANCED  
MINDS.

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*Seventh day. Tuesday, May 19th. St. Martin's  
Hall. 11 a.m.*

ADDRESS OF ROBERT OWEN TO THE VA-  
RIOUS DISTRIBUTORS OF WEALTH, FROM  
THE MOST TO THE LEAST EXTENSIVE  
IN BUSINESS OPERATIONS.

A FALSE base and construction of society in principle and practice has placed you in a false and most injurious position for yourselves and the population of the world.

This false base and consequent false construction of society have of necessity produced an inferior and miserable fighting era, of long duration in the history of the human race ; of repulsion, opposition, competition, contests, and wars ; and which may be considered the infancy of humanity, in which, by these apparently injurious means, man has been forced into strong action to acquire knowledge, through experience, to fit him by great contending exertions for a much higher and more perfect state of existence—a new existence of attraction, peace, goodness, wisdom, union, and happiness.

The period for the commencement of this new era or dispensation has arrived, and this will gradually and naturally supersede the infant period of human life.

During this first period of existence, all the arrangements and proceedings of society, although necessary for the infant state of humanity, have been, and they still are, calculated to divide man from man, to repress real knowledge of our nature, and to keep all greatly demoralized. While the new dispensation, which nature is everywhere providing for its general introduction, will cordially unite man to man, give great accession to his knowledge of humanity, and make him to become through life good, wise, and happy.  
nature, when the Great Creator of all things in the

In this new dispensation none will be instructed to endeavour as a business of life "to buy cheap and sell dear;" but all will be taught the true essential business of life, that is, to aid in giving a good character to all, and in creating the best wealth in the best manner for the free use and enjoyment of all, without the necessity of buying with money or price to be fixed for it; for under wise arrangements superior wealth will be produced with pleasure to all, so abundantly that there will be everywhere a supply beyond the wants or desires of all.

No real Christian can be a buyer or seller for money profit. Jesus of Nazareth, the first preliminary Christian, and the founder of Christianity, turned the money exchangers and buyers and sellers for a money profit out of the temple. He taught that there should be no private property among his followers, and he and his immediate disciples had no private property.

Buying and selling for a money profit, whatever may be the apparent sanctity of the buyer and seller, demoralise the man, and unfit him to become a Christian, or to acquire and practice the essential qualities of Christianity, of universal love and charity, or to "love their neighbours as themselves." In a truly formed Christian society, these essential qualities

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of Christianity will be the unassuming and unpretending character of all. They will be given to each from their birth, without merit to the receivers of them. And upon this principle—"that any character (Jew, Christian, or Mahomedan,) may be "forced from birth upon anyone," or that of a producer, a distributor, a fighting man, an idler, or an useless person, as well as that of a true Christian.

You cannot be blamed, but are to be pitied, for the useless and demoralized character which society, by its erroneous and injurious surroundings, has made it necessary that you should acquire. In a society based on its true principle, constructed and governed by sound reason or common-sense, there will be no necessity for a class of mere distributors of wealth. Other arrangements will be adopted, and new surroundings will be made, to save all this talent, falsely directed industry, and misapplied capital, and to give them a much more valuable, moral, and pleasant direction, for the individual and for society; and by which all motives to deteriorate the quality of any kind of wealth will be for ever removed.

Be assured that a buyer and seller for a money profit must be demoralised in his general character, and cannot be a Christian, except in mere name. There will be no buying and selling among true Christians.

Do you ask why the early Christians ceased from being associated and from living on public without private property. It is because Jesus and his immediate followers had a mission to introduce a knowledge of the principles of real Christianity, and to foreshadow some of its practices. But he said, "this is not the "full coming of truth or real Christianity, the time is "not yet come for it in all its beauty and glory in "practice. My mission is to introduce it by declaring "its essential principles for practice; but the time is "not yet for that full practice." In the due order of nature, when the Great Creator of all things in the  
misery from one point of the world round its whole

Universe shall have made the necessary prerequisites, there will be a second coming of truth, or of Christianity, in the fulness of time, when will be declared, not merely to the Jew and Gentile, as then known, but to all the children of men, how those first announced divine virtues of love and charity are to be given to all without exception, and the means, through the progress of science, by which they will become the every-day practice of all. The announcement to the world of these great and glorious results, and of the means by which they can be and will be applied to universal practice, overcoming and conquering all previous error and evil, is the coming of the Messiah, promised to the Jews, and the second coming of Christ, foretold by Jesus of Nazareth, the most advanced medium, or mediator between man and the Great Creating Power of the Universe, or God, that has appeared among men.

“What! then,” you will naturally ask, “is now our duty?”

It is to assist with all your heart, mind, soul, and means, to change the false, cruel, and wicked system of society, now existing over the earth, for the true, merciful, and good system, for the government of the human race. And to effect it by reason and in peace, and not by abuse and violence.

ROBERT OWEN'S CONGRESS OF ADVANCED  
MINDS.

*Ninth day. Thursday, May 21st. St. Martin's Hall.  
11. a.m.*

ADDRESS OF ROBERT OWEN TO THE  
ADVANCED MINDS OF THOSE WHO  
DESIRE TO CHANGE GOVERNMENTS  
TO BECOME REPUBLICS ON THE INDI-  
VIDUAL PRINCIPLE OF SOCIETY.

BROTHER REFORMERS,—

Of your good intentions to your fellow men, in desiring to change Monarchies into Republics, I have no doubt. You strongly perceive and feel the many evils produced by the present system of society under despotic monarchies, and you think many of these evils would not exist under a republic constituted as you desire, and in which there should be what you call equality.

Now, all old republics <sup>had</sup> ~~have~~ become so venal and corrupt, that they could not sustain power of such character.

“ True”—you will say—“ but we do not look to old  
“ but to the latest modern republics. See”—you will  
add—“ the new Republic of the United States, with  
“ its rapid increase of population and growth of ma-  
“ terial prosperity.”

The people under this republic have all the parts of the charter for which you contend, and its constitution was framed by men of high aspirations, and considerable experience and endowments for the task, as far as political knowledge was then known; for when they made it they had no ideas respecting two systems for the government of the human race—one false in its foundation and through all its ramifications most ignorantly selfish, leading continually to evil and misery from one point of the world round its whole

surface ; the other, to be based on now self-evident truths or universal facts, and consistent with that truth throughout its entire formation and perpetual government.

These talented and disinterested men did the best possible, with the limited knowledge then known of the formation of character, construction and governing of society, or of the means by which all could be united and made to love their neighbours as themselves, and by which the unchanging government of charity, love, and wisdom could be established over the world.

This all-important knowledge, when they were considering and when they completed the constitution of that Republic, was hidden from these high-minded and wise men for their day and time.

The two men who took the lead in concocting and bringing into practice the constitution of the United States, since so shamefully misconstrued and abandoned in its most essential principles, were Thomas Jefferson and John Adams—the latter of whom was the second, and the former the third president of the United States.

It so happened that I visited these old colonies of our empire, but fortunately no longer colonies of despotic power, as they were under George the Third, who obstinately treated them not as men, but as slaves to his power and influence with parliament. I was desirous to acquire the most advanced political knowledge that could be gained from men of wisdom and experience, and my first visits were to John Adams, to Thomas Jefferson, to James Madison, and to James Munroe,—the two latter, the fourth and fifth presidents. General Washington, the first president of the republic, had died before my first visit to the United States.

At this period John Adams, with his mind clear strong, and distinct, was ninety years of age ; Thomas

Jefferson, equally so, was eighty-two years of age; James Madison seventy-four; and James Munroe sixty-six; the last was the acting president when I arrived.

These men were honest, and had the permanent good of the Republic deeply implanted in their hearts and minds.

Owing to my antecedents, better known and far more highly appreciated in the United States than at home, I was at once admitted to the unreserved confidence of these men, when they had attained the highest pinnacle of their ambition, and when their minds were calmed from political contests, and could therefore reflect with advantage upon past events, and make the best use of their experience.

To these may be added Chief Justice Marshall, and all the then judges of the Supreme Court of the United States. These were men selected for their high attainments and sound judgments, to whom the first president had entrusted the full legal power of the constitution.

It was with these men (one of the latter of whom was a near relation of President Washington,) that I delighted to commune, mind to mind and heart to heart, on the great destinies of the human race through future generations.

These men, all advanced in years, had lived sufficiently long to see some of the early effects of their own deeply hazarded and well-considered work. Presidents Adams, Jefferson, Madison, and Munroe, admitted to me that they were greatly disappointed with the working of the constitution which they had risked their lives to establish. The young of the most wealthy and influential families were acquiring habits of luxury and intemperance to an alarming extent; and they said with great feeling, that if this wealth, luxury, and intemperance should go on increasing, they should despair of the republic attaining the ob-

jects which they had in view when framing the constitution for it.

These men were all straightforward in their minds, simple in their manners and habits, and devoid of all ostentation. They possessed to a great extent the kind of character which society, for its own interest and happiness, should now make arrangements to give to the whole of the human race. They were men of advanced minds, as well as advanced in age, and of great experience in those eventful times.

When I told them that I had anticipated their well-founded disappointment in the character of the rising young republicans, they enquired upon what grounds I had founded my anticipations. I said that the formation of their characters had been false and erroneous, and the construction of society, or the surroundings in which they had been placed, had been most injurious to them, and that these will continue as long as society shall be founded on the false base on which it has hitherto through all time been constructed and governed.

This statement greatly surprised each in succession, as I visited them ; especially John Adams and Thomas Jefferson, to whom I made my first confidential visits in the United States, being desirous of first knowing the extent of their knowledge and experience, and the circle or expanse of their minds under the existing system of society ; concluding (as I found,) that they were politically the most advanced minds which it had produced.

I then explained my views of an entirely new state of human existence, in spirit, principle, and practice, as I have so often endeavoured without success to make it understood by the general or ordinary mind of the world.

But it was not so with these men. Their former experience of contending for new principles and measures with other strong minded opponents, had prepared

them to listen to and reflect upon any new principles, opposed to their former views. They (as was the case at an earlier period with the Rev. Mr. Turner of Newcastle, Mr. Wellbeloved of York, and Dr. Marsh, then Regius professor at Cambridge, and afterwards Bishop of Peterborough,) could not resist the truth of the laws of nature on which the new dispensation which I have advocated, and which I now again proclaim to the world, is founded, and is built up in perfect accordance with those unchanging laws of nature.

After a full explanation of my views to the four Presidents of the United States, they regularly, one after the other, admitted the truth of the fundamental principle on which the new dispensation must be raised. But one and all said, we do not see how these principles, true and beautiful as they are, can be applied to practice.

I then stated in what manner I had then for thirty years applied them to practice partially in Manchester and at New Lanark, with a success far exceeding my most sanguine expectations, and that the practice when fully introduced without the interference of any part of the old dispensation, no doubt necessary for the early and undeveloped state of society, could be far more easily maintained in practice than the present can now be much longer continued.

They said you have had so much practical knowledge of the application of these new principles to practice, that our want of experience must yield to your experience.

A singularly fortunate event occurred on my visit to the second President, John Adams. I had taken with

me Robert Watson, as my travelling servant. He had been employed at New Lanark, from a boy, upwards of twenty years, and had witnessed the changes I had made in the whole establishment. and knew the perfect state in which I had left it in 1824, when we set out for the United States, and during part of that year in Washington he had been frequently at the President's residence, called the White House, and had seen Mr. Munroe, and had been with me on a visit of many days at Ex-President Jefferson's, and also at Ex-President Madison's. He was intelligent, and this journey had much enlarged his knowledge, and he was very desirous to increase it.

Mr. Adams, while I was with him, was confined to his own room, in which he received his visitors, who at meals went below to partake with the family. Mr. Adams had an old superior confidential man servant,

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who appeared to be on the best terms with his master. Robert Watson had made friends with this fine old servant, and had told him that he had seen all the Presidents then alive, except Mr. Adams, and he should very much like to be able to say on his return home that he had also seen Mr. Adams. The old servant communicated this conversation to Mr. Adams, who said—"I shall have pleasure in seeing him,—bring him to me." Watson was thus introduced to the President who, as Watson afterwards told me, shook hands with him frankly, requested him to be seated, and then began to enquire into all the particulars respecting the practical proceedings at New Lanark, which Watson was too happy to communicate. The President took great interest in the details which Watson gave in reply to the many questions which he asked, and the interview continued for two hours, when I returned to the President's room, and Watson retired.

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The President then said to me—"I have been  
" much gratified by this visit of your servant. He  
" has given me the full details which I wished for from  
" an actual receiver of the benefits of your wonder-  
" working system, and I cannot but approve of your  
" system, both in principle and as applied to practice."

There was at this period a friendship established between the Ex-President, the existing President, Mr. Munroe, and his successor John Quincy Adams, the son of President Adams; and I had every reason to suppose that the Ex-President, whom I had thus visited, communicated his ideas and impressions to all of them; for from that period I had the full confidence of the United States government, through the administrations of Mr. Munroe, Mr. John Quincy Adams, General Jackson, and Mr. Van Buren; the interesting particulars of which will be given in detail in my life which I am now engaged in writing.

I am therefore well acquainted with the Republic of the United States of North America, and in some measure also with those of South America; and I hesitate not to declare that they are incompetent to govern society for the benefit of any population over the earth. There must be a new principle and a new practice, before any form of government whatever can produce unity, goodness, wisdom, and happiness, permanently among men.

I therefore recommend you to apply your minds to acquire a full knowledge of these new principles, and of their consistent application to practice for the government of the population of the world.

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ROBERT OWEN'S ANNOUNCEMENT TO THE  
POPULATION OF THE WORLD, OF THAT  
WHICH IS TO ARISE GRADUALLY, IN  
PEACE AND ORDER, BY THE NATURAL  
PROGRESS OF THE DEVELOPMENT OF  
THE RATIONAL FACULTIES OF MAN-  
KIND, BEFORE THE TERMINATION OF  
THE PRESENT CENTURY.

ALL nations and peoples will be federatively united on principles of justice and equality.

Great Britain and the United States of North America will first federatively unite ; the innumerable advantages that will arise from this union will induce all other nations and peoples to partake of them, by federatively uniting with this first great united power ; and then peace over the earth will be permanent and universal.

The existing evil surroundings of the human race will be superseded by new combinations of surroundings, of a divine heavenly character, which will transform the earth into one City, composed of superior dwellings, gardens, groves, fertile fields, and pleasant retreats from the extremes of heat and cold. Yet a City without the evil surroundings of streets, lanes, courts, or alleys. This universal city, or New Jerusalem, to be divided into districts of townships, no one of which will exceed three thousand inhabitants ; each township having its proportionate surroundings of gardens, groves, fertile fields, and pleasant retreats.

These townships to be federatively and socially united over the entire city, and their productions, free to all.

Each one in every township over the city of the earth, or the New Jerusalem, to have their physical, intellectual, moral, spiritual, and practical faculties, propensities, and powers, trained and educated from birth in a superior manner, so as to make all, according to their natural organized constitution, to become good, united, wise, and happy, through life ; and all to exercise their physical and mental natures in beneficial and pleasant occupations, up to the point of temperance for each faculty, propensity, and power which nature has given to them.

There will be one language, one religion, one interest, and one feeling throughout this city.

The Anglo-Saxon language, improved to the utmost, will be taught to all in its purity from birth, and the language will also be the language of truth only in look, word, and action.

The religion will be that of Christ, or *Truth*, of love and charity through the every-day practice of everyone.

The interest will be the equal benefit of all throughout the City, and the never ceasing desire, applied actively to practice, to promote the highest permanent happiness of each and all.

The City will be free to all, and the citizens may change their locality to benefit their health or please their taste.

The English and Irish channels will be crossed on dry land.

The seas and oceans will be navigated on islands instead of in ships.

The arts and sciences, especially mechanism and chemistry, will be the willing, faithful, and talented slaves and servants of the human race, performing whatever is unhealthy or disagreeable for men to do.

Old things will pass away, and all the surroundings emanating from the satanic system of selfish individualism, falsehood, and deception, will be superseded by entirely new surroundings, emanating from the true and good divinely selfish system, which seeks to promote the high permanent happiness and progress in excellence of each.

The earth will remain its Creator's, and the rent will be paid by the rationality, industry, and harmony, of its principal tenants or occupiers.

These results will arise of necessity, by the change of the false base on which society has been hitherto founded, on which to form character, produce and distribute wealth, devise surroundings, and govern the human race, for the true base, on which alone a rational and happy life for man can ever be attained,

MY MISSION IS ENDED.



